



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. The praise (<i>is</i>) for Allah, Who [<i>He</i>] descended on His <i>abde</i> ¹ (<i>slave/submitter/worshipper</i>) The Book ^x and not made [<i>He</i>] for it ^x a crookedness.	الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ عِوَجًا ۝١
2. Forthrightly to warn [<i>He/ he/ it</i>] ² a severe warfare from <i>ladon</i> (<i>directly/ possessively from</i>) Him; and [<i>to</i>] <i>youbashshero</i> ³ ([<i>He</i>] <i>tells pleasant tidings to</i>) the believers who ^r they ^z work the righteous-works ^w , verily for them (<i>is</i>) remuneration <i>hasanan</i> ⁴ (<i>ultimately meritorious deed</i>).	فَيَمَّا لَيْنِذَرٌ بَأْسًا شَدِيدًا مِّنْ لَّدُنْهُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا حَسَنًا ۝٢
3. <i>Ma'ketheena</i> (<i>stayers/reminders they^z are</i>) in it ^x forever.	مَكْنِينَ فِيهِ أَبَدًا ۝٣
4. And [<i>to</i>] warn [<i>He/ he/ it</i>] ^x whom ^r said they ^z : <i>ittakebatha</i> ⁵ (<i>took and made</i>) Allah a child.	وَيُنذِرُ الَّذِينَ قَالُوا اتَّخَذَ اللَّهُ وَلَدًا ۝٤
5. Not for them by it ^x of knowledge and not for their fathers' (<i>either</i>); enlarged a word egressing from their mouths; <i>en</i> (<i>not</i>) say they ^z except a lie.	مَا لَهُمْ بِهِ مِنْ عِلْمٍ وَلَا لِآبَائِهِمْ كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ أَفْوَاهِهِمْ إِنْ يَقُولُونَ إِلَّا كَذِبًا ۝٥
6. So <i>la'alla</i> (<i>craving currently unavailable deed that/perhaps</i>) you ^g (<i>are</i>) <i>ba'kehe'on</i> (<i>fagging/exhausting</i>) your ^t self ^w over their effects/footsteps <i>en</i> (<i>if</i>) not believed they ^z by this the discourse, regretfully.	فَلَعَلَّكَ بَنِيعٌ نَفْسَكَ عَلَى ءَاثَرِهِمْ إِنْ لَمْ يُؤْمِنُوا بِهِذَا الْحَدِيثِ أَسَفًا ۝٦
7. Verily We made what(<i>is</i>) on the Earth ^w an adornment ^w for it ^w to [<i>We</i>] essay them, which (<i>of</i>) them (<i>is</i>) <i>absa'no</i> ⁶ (<i>perfecter and beautifuler</i>) work.	إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لَّهَا لِنَبْلُوهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا ۝٧
8. And verily We surely (<i>are</i>) making what (<i>is</i>) on it ^w <i>ssa'edan</i> (<i>sterile-dust</i>) <i>jorozan</i> (<i>barren/lacking vegetation</i>).	وَأَنَّا لَجَاعِلُونَ مَا عَلَيْهَا صَعِيدًا جُرُزًا ۝٨
9. Or reckoned you ^h that the cave's companions and the <i>raqeeme's</i> ⁷ (<i>name of: dog/ coded inscription/place</i>)'s were of Our <i>Aya'te</i> ^w (<i>miracles/signs/proofs</i>) wonderingly.	أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ كَانُوا مِنْ ءَايَتِنَا عَجَبًا ۝٩

¹ The word "abdebe" = "His slave," the denotation of the word "slave" is vastly paradoxical with respect to Allah vis-à-vis the humans! See the Lexicon attached to this Translation for an elaboration!

² The hidden pronoun in "لَيْنِذَر" could refer to Allah, the Messenger (SAWS), or the Book, i.e. The Qur'an! See الدر المصون، لـ أحمد الحلبي

³ The word *youbashshara* = "يُبَشِّرُ" has no English equivalent *per say*! So, we resort to transliteration and parenthetical explanation! It is a present tense verb where a speaker is telling another to tell pleasant tidings, albeit surely not all of the times pleasing to some recipients! As some times "grievous" tidings could be the case! Clearly demeritorious people do not deserve any pleasant tidings, except by way of sarcasm! As raising their expectations and suddenly plunging it deep into the abyss of dismality is very fitting for them!

⁴ *hasana* could mean إحسان = benevolence or حسن = ultimate-beauty-and-adornment-of-deeds/says!

⁵ The word "اتَّخَذَ" from "الِاتِّخَاذُ" which is "اِفْتَعَالُ" for "الِاتَّخَاذُ," as stated in لسان العرب; therefore, "اتَّخَذَ" is always taking and presuming some-thing about what was taken! Thus, it is not just the mere taking!

⁶ There is no English word for أحسن = *absane*! Both words *perfecter* and *beautifuler* are in their adjective sense!

⁷ There are so many different ideas by various scholars/learned men regarding the word "الرقيم", see القرطبي!

10. <i>Edh (when/ since)</i> the lads lodged/retreated to the cave then said they ^z : [O,] our Lord let-give us [You ^s] from <i>ladon (directly and possessively from)</i> You ^s a mercy ^w and let-dispose [You ^s] for us of our matter a <i>rashada (maturity-discernment that always concatenates strict adherence to what is right)</i> .	إِذْ أَوَى الْفِتْيَةُ إِلَى الْكَهْفِ فَقَالُوا رَبَّنَا آتِنَا مِنْ لَدُنْكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا ﴿١٠﴾
11. So We struck on their ears in the cave a number (of) years ^w .	فَضْرَبْنَا عَلَى آذَانِهِمْ فِي الْكَهْفِ سِنِينَ عَدَدًا ﴿١١﴾
12. Afterwards We aroused ^s them, to know [We] which ^s (of) the two parties (is) <i>ahssa^d (more comprehensively reckoning)</i> for what (length had) waited they ^z an <i>amadan (term-limit end)</i> .	ثُمَّ بَعَثْنَاهُمْ لِنَعْلَمَ أَيُّ الْحِزْبَيْنِ أَحْصَى لِمَا لَبِثُوا أَمَدًا ﴿١٢﴾
13. We narrate on you ^s their <i>naba'a (piece-of-significant-and-availing-news)</i> by the right; verily they (were) youths (who) they ^z believed by their Lord and We augmented them an aright-guidance.	خُنْ نَقُصُّ عَلَيْكَ نَبَأَهُمْ بِالْحَقِّ إِنَّهُمْ فَتْيَةٌ ءَامَنُوا بِرَبِّهِمْ وَزِدْنَاهُمْ هُدًى ﴿١٣﴾
14. And We bound on their hearts ¹⁰ <i>edh (when/ since)</i> upped ¹¹ they ^z then they ^z said: our Lord, the Heavens' ^w and the Earth's ^w Lord never we invoke of lesser than-/without Him an <i>elaban (a deity)</i> , <i>laqad (verily, already and affirmatively)</i> said we then <i>shattatta (excessiveness)</i> .	وَرَبَطْنَا عَلَى قُلُوبِهِمْ إِذْ قَامُوا فَقَالُوا رَبَّنَا رَبُّ السَّمَوَاتِ وَالْأَرْضِ لَنْ نَدْعُوهُ مِنْ دُونِهِ إِنَّمَا لَقَدْ قُلْنَا إِذَا شَطَطًا ﴿١٤﴾
15. These, our people <i>ittakhatho¹² (took and made they^z)</i> of lesser than-/without Him <i>aalehatan (deities)</i> ; <i>lawla (why have not)</i> they ^z come on them by an authority evident; so who ^a (is) wronger ¹³ than who ^p <i>iftra ([he] crafted a lie for fraudulent end)</i> on Allah an untruth.	هَؤُلَاءِ قَوْمُنَا اتَّخَذُوا مِنْ دُونِهِ ءَالِهَةً لَوْلَا يَأْتُونَ عَلَيْهِمْ بِسُلْطَانٍ بَيِّنٍ فَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا ﴿١٥﴾
16. And <i>edh (when/ since)</i> secluded you ^c (from) them and what they ^z worship except Allah then let-lodge-/retreat you ^z to the cave; (in it ^x) spreads for you ^b your ⁿ Lord of His mercy ^w ; and disposes [He] for you ^b of your ⁿ matter a facility.	وَإِذْ أَعْرَضْنَا عَنْهُمْ وَمَا يَعْبُدُونَ إِلَّا اللَّهَ فَأَوْدَأْنَا إِلَى الْكَهْفِ يَنْشُرُ لَكُمْ رَبُّكُمْ مِنْ رَحْمَتِهِ وَيَهَيِّئُ لَكُمْ مِنْ أَمْرِكُمْ مَرْفَقًا ﴿١٦﴾
17. And [you ^s] see the sun ^w <i>edha (when/ if)</i> [it ^w] rose ^w <i>tazawaz-ro ([it^w] cants^w) a'n (off)</i> their cave <i>thata (that which is)</i> the right and <i>edha set^w taq' redhohum ([it^w] traverses them transitionally)</i> <i>thata</i> the left while they (were) in an orifice ^w of it ^z ; <i>tha'leka (he-that-afar-it/ that)</i> (is) of Allah's <i>Aya'te^w (miracles/ signs/ proofs)</i> ; whomever Allah aright-guides then surely he (is) the <i>muhtadey¹⁴ (he who found and accepted the aright-guidance)</i> and whomever [He] misleads surely never [you ^s] find for him a <i>wa'leyan (guardian/ ally)</i>	وَتَرَى الشَّمْسُ إِذَا طَلَعَتْ تَزَوُّرُ عَنْ كَهْفِهِمْ ذَاتَ الْيَمِينِ وَإِذَا غَرَبَتْ تَقَرُّضُهُمْ ذَاتَ الشِّمَالِ وَهُمْ فِي فَجْوَةٍ مِنْهُ ذَٰلِكَ مِنْ ءَايَاتِ اللَّهِ مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ يُضِلِلْ فَلَنْ

كتاب اللغات في القرآن، تحقيق صلاح الدين المنجد، القاهرة 1365هـ-1946م See كلب بلغة الروم could also mean dog=الرقيم

⁸ The word "بعث" carries several meanings, among them: sent, arouse, resurrected, awaken, and missioned!

⁹ The word "أحصى" is comprehensively reckoned, i.e. accounted for from all aspects, not the simple enumeration! See البصائر! However in here the word "أحصى" could be intensive verb "أفعل التفضيل" or it could be "فعل ماض رباعي" see الدر المنصون، د أحمد الحلبي

¹⁰ The expression "We bound on their hearts," is figurative Arabic tongue expression meaning: gave them patience and strengthened their resolve!

¹¹ There is a distinction between "قام" = "upped" = "got up or rose" (in its intransitive sense, and "stood" = "وقف")

¹² The word "اتخذ" from "إلتخاذ" which is "إفْتَعَال" see footnote 3032 above!

¹³ See the Lexicon attached to this Translation for "ظالم" = "فاعل الظلم" = "injustice-doer" and "أظلم" = "wronger!"

¹⁴ See the Lexicon attached to this Translation for "muhtadey" and its plural "muhtadoon" / "muhtadeen!"

discerner/guider.

18. And reckon them [you^s] *ayqadban*¹⁵ (*in arousal be-they-/ not-sleepers be-they*) while they (were) *rogoodon*¹⁶ (*short time joyous sleepers be-they/ nappers be-they*); and We transpose them awhile *thata* (*that which is*) the right and awhile *thata* the left and their dog (is) *basetton* (*stretching-/ spreading*) his forelegs by the *wasseyde*¹⁷ (*courtyard/ threshold/ cave*); had cognized¹⁸ you^h over them surely (*would have*) fled/diverged you^h from them fleetly and surely (*would have been*) filled you^h of them horror.

19. And like *tha'leka* (*be-that-afar-it/that*) We aroused¹⁹ them to mutually query they^z among them; said a sayer of them: how-long²⁰ waited you^c; said they^z: we waited a day or some (*of*) a day; they^z said: yourⁿ Lord (is) knowinger by what tarried you^c; so let-mission²¹ you^z an *abada*²² (*lone/ any-one of*) you^b by yourⁿ silver (*coin*) this^w to the city^w then let look [be] which^u it^w (is) *azka* (*more befitting*) a *tta'aaman*^x (*wheat-/ edible/ food-grains*)^x then let come [be] (to) you^b by a *rez'gen*^x (*provision/ victuals for sustenance*)^x of it^x and let *yatallatta*²³ ([be] *be: fine/ subtle-/ gentle*) and let not assuredly perceive by you^b *abadan* (*lone/ any-one*).

20. Verily they *en*(if) transcend/observe they^z over you^b (*would*) stone²⁴ you^b they^z or return you^b they^z into their sect^w/faith^w and never thrive you^z then ever.

21. And like *tha'leka* (*be-that-afar-it/that*) We (*caused to*) stumble²⁵ on them to know they^z that Allah's promise (is) right; and that The Hour^w (*there is*) no suspicion in it^w; *edb* (*when/ since*) they^z mutually altercate among them their matter then they^z said: let-build you^z on them a *bon'yanan*^x (*fixed-and-aggrandized build*)^x their Lord

تَجَدَّ لَهُ وَلِيًّا مُرَشِدًا ﴿١٨﴾

وَنَحْسِبُهُمْ أَيْقَاطًا وَهُمْ رُقُودٌ ۖ
وَنُقَلِّبُهُمْ ذَاتَ الْيَمِينِ وَذَاتَ الشِّمَالِ
وَكَلْبُهُمْ بَنِصْطٌ زُرَّاعِيهِ بِالْوَصِيدِ لَوِ
اطَّلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِرَارًا
وَلَمَلَّنتَ مِنْهُمْ زُعْبًا ﴿١٩﴾

وَكَذَلِكَ بَعَثْنَاهُمْ لِيَتَسَاءَلُوا
بَيْنَهُمْ ۖ قَالَ قَائِلٌ مِنْهُمْ كَمْ
لَبِثْتُمْ ۖ قَالُوا لَبِثْنَا يَوْمًا أَوْ بَعْضَ
يَوْمٍ ۖ قَالُوا رَبُّكُمْ أَعْلَمُ بِمَا لَبِثْتُمْ
فَابْتَغُوا أَحَدَكُمْ بَورِقَكُمْ
هَذِهِ إِلَى الْمَدِينَةِ فَلْيَنْظُرْ أَيُّهَا
أَزْكَى طَعَامًا فَلْيَأْتِكُمْ بِرِزْقٍ مِنْهُ
وَلْيَتَلَطَّفْ وَلَا يُشْعِرَنَّ بِكُمْ أَحَدًا ﴿٢٠﴾
إِنَّهُمْ إِنْ يَظْهَرُوا عَلَيْكُمْ يَرْجُمُوكُمْ
أَوْ يُعِيدُوكُمْ فِي مِلَّتِهِمْ وَلَنْ
تُفْلِحُوا إِذَا أَبَدًا ﴿٢١﴾

وَكَذَلِكَ أَعَثَرْنَا عَلَيْهِمْ لِيَعْلَمُوا
أَنَّ وَعْدَ اللَّهِ حَقٌّ وَأَنَّ السَّاعَةَ
لَا رَيْبَ فِيهَا إِذْ يَتَنَزَّعُونَ بَيْنَهُمْ
أَمْرَهُمْ فَقَالُوا ابْنُوا عَلَيْهِمْ
بُيُوتًا رَبُّهُمْ أَعْلَمُ بِهِمْ قَالَ

¹⁵ The word "أَيْقَاطًا" is masculine, plural subjective noun, with no English equivalent, meaning not sleepers!

¹⁶ The word "rogood" = "رُقُودٌ" is a masculine, plural subjective noun, based on "رُقْدٌ" which is different than "نَامٌ" or "هَجَجٌ" as "رُقْدٌ" means: had a short time but joyous sleep! So "rogood" = "رُقُودٌ" means they that are short time but joyous sleepers or nappers! Although their "rest" or "napping" period was over three hundred years, that seemed to them "a day or a part of a day!" So, in terms of time in death that period is not even tiny but nothing! See الرَّاغِب!

¹⁷ The word "waseyde" = "الْوَصِيدِ" bears many meanings, among them: the courtyard, the threshold, or the cave itself!

¹⁸ The word "اطَّلَعْتَ" = "وَقَفَ عَلَى الْأَمْرِ وَعَلِمَهُ" that is cognized (certain matter), See الهادي!

¹⁹ The word "بَعَثَ" carries several meanings, among them: sent, arouse, resurrected, awakened, and missioned!

²⁰ The word "كَمْ" is an interrogative exclamatory particle, meaning: "how-many," "how-much," "how-long!"

²¹ See footnote 17 above regarding ابْعَثَ!

²² See the Lexicon attached to this Translation regarding "أَحَدًا!"

²³ The word "يَتَلَطَّفُ" = "يَتَرَفَّقُ" and in concrete (material) terms means: fine and in abstract terms it could mean subtle or gentle or both! See البصائر! I know of no English word which simultaneously denotes: fineness, subtlety, and gentleness! Hence, the only available resort is transliteration and parenthetical explanation!

²⁴ The word "يَرْجُمُوكُمْ" in "يَرْجُمُونَكُمْ" is the derivative of "رَجَمَ" which has many meanings: (1) stoned, i.e. struck with a stone, (2) cursed, (3) used abusive language of any kind, (4) left (someone) alone, i.e. left off, (5) banished, (6) surmised, and (7) killed!

²⁵ That is We caused others to come upon them by chance! Hence, they came to be known without their demand for that, or without the comers' quest for that! See البصائر!

(is)knowinger by them; said they^z who^r prevailed on their matter: surely *nattakbethanna*²⁶ (we assuredly take and make) on them a mosque.

الَّذِينَ غَلَبُوا عَلَىٰ أَمْرِهِمْ
لَنَنْخِذَنَّهُمْ عَلَيْكُمْ مَسْجِدًا ﴿١١﴾

22. Shall say they^z: a three, their fourth (is) their dog; and they^z say: a five, their sixth (is) their dog, conjecturably by the invisible; and they^z say: a seven and their eighth (is) their dog; let-say [you^s]: my Lord (is) knowinger by their *edda'te* (small: number/count/total), know them not except a few; so let-not dubitate [you^s] in them except an apparent dubitation²⁷ and let-not *tastaftey* (you^h seek the situationally apt and wise opinion) in them of them an *abadan*²⁸ (lone/any-one).

سَيَقُولُونَ ثَلَاثَةٌ رَّابِعُهُمْ كَلْبُهُمْ
وَيَقُولُونَ خَمْسَةٌ سَادِسُهُمْ كَلْبُهُمْ
رَجْمًا بِالْغَيْبِ وَيَقُولُونَ سَبْعَةٌ
وَتَامُهُمْ كَالْأُولَىٰ قُلْ رَبِّي أَعْلَمُ
بِعَدَّتِهِمْ مَا يَعْلَمُهُمْ إِلَّا قَلِيلٌ فَلَا
تُمَارَ فِيهِمْ إِلَّا مِرَاءً ظَهْرًا وَلَا
تَسْتَفْتِي فِيهِمْ مِنْهُمْ أَحَدًا ﴿١٢﴾

23. And let-not say [you^s] assuredly to a thing: verily I am a doer of *tha'leka* (be-that-afar-it/that) tomorrow.

وَلَا تَقُولُوا لِمَا يُشَايِءُ إِنِّي فَاعِلٌ
ذَلِكَ غَدًا ﴿١٣﴾

24. Except if Allah wills; and let-remember [you^s] your^t Lord, if disremembered you^h and let-say [you^s]: *asa* (craving a deed beyond one's means that/may) (it) be that aright-guides me my Lord to [I] near of this a *rashadan*²⁹ (maturity-discernment and always concatenate strict adherence to what is right).

إِلَّا أَنْ يَشَاءَ اللَّهُ ۚ وَادْكُرْ رَبَّكَ إِذَا
نَسِيتَ وَقُلْ عَسَىٰ أَنْ يَهْدِيَنِّي رَبِّي
لَأَقْرَبَ مِنْ هَذَا رَشَدًا ﴿١٤﴾

25. And waited they^z in their cave three hundred years^w and *izdado*³⁰ (they^z further-augmented) a nine.

وَلَبِثُوا فِي كَهْفِهِمْ ثَلَاثَ مِائَةٍ
سِنِينَ ۚ وَازْدَادُوا تِسْعًا ﴿١٥﴾

26. Let-say [you^s]: Allah (is) knowinger by what waited they^z; for Him (is) the Heavens'^w and the Earth's^w invisible; let-discern [You^s] by Him and let-sound off³¹ [you^s], not for them of lesser than/without Him of a *wa'leyen* (guardian/all) and not partners [He] in His Rule an *abadan*³² (lone/any-one).

قُلْ اللَّهُ أَعْلَمُ بِمَا لَبِثُوا لَهُ الْغَيْبُ
السَّمُوتِ وَالْأَرْضِ ۚ أَنْصُرْ بِهِ
وَأَسْمِعْ مَا لَهُمْ مِنْ دُونِهِ مِنْ
وَلِيٍّ وَلَا يُشْرِكُ فِي حُكْمِهِ أَحَدًا ﴿١٦﴾

27. And let-recite [you^s] what (had been) revealed³³ to you^g of your^t Lord's Book; not a substituter for His words and never find [you^s] of lesser than/without Him *multahadan* (a refuge/haven).

وَاتْلُ مَا أُوحِيَ إِلَيْكَ مِنْ كِتَابِ
رَبِّكَ لَا يُبَدِّلُ لِكَلِمَتِهِ وَلَنْ
تَجِدَ مِنْ دُونِهِ مُلْتَحِدًا ﴿١٧﴾

28. And *issbir* (let-hold on patiently [you^s]) your^t self^w with whom^r invoke they^z their Lord by the *ghada'tee* (dawn-until-sunrise) and the *asbeyye*³⁴ (early night or whole

وَأَصْبِرْ نَفْسَكَ مَعَ الَّذِينَ
يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ

²⁶ The word “إِتَّخَذَ” from “الِإِتَّخَاذَ” which is “إِفْتَعَالٌ” for “الِإِتَّخَاذَ”, as stated in لسان العرب; therefore “إِتَّخَذَ” is always taking and making something of what was taken! Thus, it is not just the mere taking!

²⁷ The “apparent dubitation” as to say, for example: “but there is no evidence to your contention!”

²⁸ See the Lexicon attached to this Translation regarding “الْأَحَدَ”

²⁹ See the Lexicon attached to this Translation for this important word.

³⁰ The word “إِزْدَادَ” implies greater intensity, and التاج says it is “إِبْلَغٌ” So further is prefixed for this purpose!

³¹ The words “أَبْصُرْ”=“discern,” i.e. you understand the true character or nature of! And “أَسْمِعْ”=“sound off,” means you express your beliefs vigorously. Both “أَبْصُرْ” and “أَسْمِعْ” came in the past tense construct for wonder in a command form context, in order to say: how much “Hearer” is Allah and how much “discerner” is Allah! Clearly the pronoun refers to Allah, “Him,” although it is possible that the pronoun could refer to The Qur'an too. But in either case it means nothing is more of a hearer or a discernor than Allah at all! Hence, by what is revealed to you, O, Mohammad: “sound off and see through!”

³² See the Lexicon attached to this Translation regarding “الْأَحَدَ”

³³ See footnote 147 below regarding reveal!

³⁴ In English there is no exact corresponding words for “غَدَاةٌ” = “ghadatee” meaning (dawn-until-sunrise) and “عَشِيٌّ,” i.e. “asbeyyo” (early night or the whole night)!

وَالْعَشَىٰ يُرِيدُونَ وَجْهَهُ وَلَا
تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ
الْحَيَاةِ الدُّنْيَا وَلَا تَطْعَم مِّنْ
أَغْفَلْنَا قَلْبَهُ عَن ذِكْرِنَا وَاتَّبَعَ
هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا

وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ ۖ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ ۚ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا ۚ وَإِنْ يَسْتَعِثُوا يُعَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ ۚ بِئْسَ الشَّرَابُ ۖ وَسَاءَتْ مُرْتَفَقًا ﴿٦٦﴾

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا ﴿٢٢﴾

أُولَئِكَ هُمْ جَنَّاتُ عَدْنٍ تَجْرَى
مِنْ تَحْتِهِمُ الْأَنْهَارُ يُخْلَلُونَ فِيهَا مِنْ
أَسَاوِرَ مِنْ ذَهَبٍ وَيَلْبَسُونَ ثِيَابًا
خَضِرًا مِنْ سُندُسٍ وَإِسْتَبْرَقٍ
مُتَّكِئِينَ فِيهَا عَلَى الْأَرَائِكِ نَعَمْ
الْثَوَابُ وَحَسُنَتْ مُرْتَفَقًا ﴿٦٦﴾

❖ وَأَضْرَبَ لَهُمْ مَثَلًا رَجُلَيْنِ
جَعَلْنَا لأَحَدِهِمَا جَنَّتَيْنِ مِنْ

⁴⁷ Invariably throughout the Qur'an when the reference is made to the "النخل و الأعناب" the mention of the *date-palm* is openly stated but with respect to the *grapevine*, known in Arabic as "الكرم," *never ever* the mention of the "grapevine *per se* but the reference is made only to the *fruit itself*, i.e. the *grapes*!" In this respect, there is a *true Hadeeth* in *al-Bukharey* and *Muslim*, which *directs* the believers *not* to refer to "العنب" as "الكرم," because

/hedged them both by date-palms ^w and We made between them both <i>zar'aa</i> ⁴⁸ (green standing crop just before harvesting/ the vegetation after sprouting).	أَعْنَبٍ وَحَفَفْنَاهَا بِنَخْلٍ وَجَعَلْنَا بَيْنَهُمَا زَرْعًا ﴿٣٣﴾
33. Both [the] gardens ^w churned out ^w [its ^v] <i>okola</i> ^x (fruits/crops/edibles) ^x and not <i>tadh'lem</i> ⁴⁹ (curtail) of it ^x a thing; and <i>fajjarna</i> (We caused to gush) through ⁵⁰ them both a river.	كَلَّمَا الْجَنَّتَيْنِ ءَاتَتْ أَكْثَهَا وَلَمْ تَظْلَمْ مِنْهُ شَيْئًا وَفَجَّرْنَا خِلَالَهُمَا نَهْرًا ﴿٣٤﴾
34. And [was] for him a <i>thama'ron</i> ^x (trees/plant-crops/-fruits); ^x so [he] said for his companion while he (was) mutually dialoging him: I am more than you ^g a possession and mightier <i>nafara</i> ⁵¹ (clan/tribe).	وَكَانَ لَهُ ثَمَرٌ فَقَالَ لِصَاحِبِهِ وَهُوَ يُحَاوِرُهُ أَنَا أَكْثَرُ مِنْكَ مَالًا وَأَعَزُّ نَفَرًا ﴿٣٥﴾
35. And [he] entered his garden ^w while he (is being) <i>dha'lem</i> ⁵² (injustice-doer) for himself ^w ; said [he]: not I presume that perishes this ^w ever.	وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِنَفْسِهِ قَالَ مَا أَظُنُّ أَن تَبِيدَ هَذِهِ أَبَدًا ﴿٣٦﴾
36. And not [I] presume The Hour ^w (is) upping ^w and <i>la'en</i> (indeed if) <i>rudet</i> to (had been forthwith ⁵³ returned me) to my Lord surely assuredly ⁵⁴ [I] find <i>khayran</i> (choicer/-superior/ worthier) than it ^w a place (of) a transpose ⁵⁵ .	وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِن رُّدِدْتُ إِلَىٰ رَبِّي لَأَجِدَنَّ خَيْرًا مِّنْهَا مُنْقَلَبًا ﴿٣٧﴾
37. Said for him his companion while he (is being) mutually dialoging him: have you ^h disbelieved by Whom [He] created you ^g of a <i>tora'ben</i> (crushed sand), afterwards of a sperm-drop ^{w56} afterwards <i>sawwaka</i> ([He] erected/ evened/ set you ^g) a man.	قَالَ لَهُ صَاحِبُهُ وَهُوَ يُحَاوِرُهُ أَكْفَرْتَ بِالَّذِي خَلَقَكَ مِنْ تُرَابٍ ثُمَّ مِنْ نُّطْفَةٍ ثُمَّ سَوَّكَ رَجُلًا ﴿٣٨﴾
38. But I ⁵⁷ , He (is) Allah, my Lord and not [I] partner (deities) by my Lord an <i>abadan</i> ⁵⁸ (lone/ any-one).	لَيْكِنَّا هُوَ اللَّهُ رَبِّي وَلَا أُشْرِكُ بِرَبِّي أَحَدًا ﴿٣٩﴾
39. And <i>lanla</i> (why have not), <i>edh</i> (when/ since) you ^h entered your ^t garden ^w you ^h said: lo/ whatever ⁵⁹ willed Allah, no strength except by Allah; <i>en</i> (if) [you ^s] see me lesser than you ^g (in) possession and children.	وَلَوْلَا إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ ؕ إِن تَرَنِ أَنَا أَقَلُّ مِنْكَ مَالًا وَوَلَدًا ﴿٤٠﴾
40. So <i>asa</i> (craving a deed beyond one's means that/ may) my	فَعَسَىٰ رَبِّي أَن يُؤْتِيَنِي خَيْرًا مِّنْ

surely the “الكرم” is the Muslim! And in another narration: verily only that “الكرم” is the heart of the believer! See *نزهة المتقين؛ شرح رياض الصالحين*. Refer to the attached list of References.

⁴⁸ See the *Lexicon* attached to this Translation, or better yet Section 32 of the Introduction to this work.

⁴⁹ The word “تظلم” has many meanings, among them: “تنقص” = “curtail!” See *الراغب*!

⁵⁰ The word “خلال” could also mean “between” or “among!” See *اللسان*!

⁵¹ The word “nafara” = “نفرا” means the man’s tribe or more likely his “party” ranging between three and less than ten!

⁵² The word “ظالم” = “فاعل الظلم” = “the injustice-doer,” as “الظالم” = “injustice!” Also, in this *Ayah*, the word “الظالم” is to qualify the word “اهل,” in “اهلها,” which is singular or plural! So here the “village” is Makkah, thus, in honor for this particular “village” the “wrong” is not associated with it, like in almost all other villages mentioned in The Qur’an, but to its people! And here since the “اهلها” could be treated as plural or singular, the singular is used to perhaps indicate that every one of them was a wronger or the overwhelming majority of them were so!

⁵³ The word “رديت” is rooted in “رد” meaning forthwith returned; example the greeting must be “forthwith returned,” as in: “And when (had) been greeted you^c by a greeting^w then let-you^z greet by better than it^w or let-you^z forthwith-return it.” (S4: 86)!

⁵⁴ The “ل” in “لأجدن” is a juratory “ل” = “القسم” amounting to = “التأكيد,” i.e. affirmation, expressed by “assuredly”!

⁵⁵ The word “منقلب” = “a transpose,” means a place of return!

⁵⁶ The word “نطفة” in the text has at least two distinct meanings: (1) a drop of pure or clear water, (2) drop of semen! Clearly, and Allah knows best, here “نطفة” is the male semen!

⁵⁷ The word “لكن” is made of two words: “لكن” and the pronoun “نا,” meaning “but I”!

⁵⁸ See the *Lexicon* attached to this Translation regarding “أحد”!

⁵⁹ The particle “ما” is “إسم أو أداة شرط” = conditional noun/particle; or “ما” = “إسم موصول” = connective noun meaning that which! See *الدر المصون، لـ أحمد الحلب* and *إعراب القرآن، لمحمود صافي*!

Lord gives me *khayran* (choicer/superior/worthier) than your^t garden^w and [He] sends over it^w *husbanan*⁶⁰ (by way of settling account or retaliating by: thunderbolts/-fragmented stones/ scourge) from the sky^w so [it^w] becomes *ssa'edan* (sterile-dust/ a waste) *zalaqan* (slippery-land).

جَنَّتِكَ وَيُرْسِلَ عَلَيْهَا حُسْبَانًا
مِّنَ السَّمَاءِ فَتُصْبِحَ صَعِيدًا
زَلَقًا ﴿٤١﴾

41. Or becomes its^w water^x *ghanran*⁶¹ (ground-deep-drain), so never can [you^s] seek for it^x a quest.

أَوْ يُصْبِحَ مَأْوَاهَا غَوْرًا فَلَن
تَسْتَطِيعَ لَهُ طَلَبًا ﴿٤٢﴾

42. And (had been) beset by his *thama're*^x (trees/plant crops-/fruits)^x; so [he] became⁶² inverting/turning his both (hands)^y palms⁶³ over what [he] expended in it^w while it^w (was) *khaveyaton*^{w64} (ruinously-empty and its walls had fallen)^w over its^w trellises; and says [he]: *yalayta* (O, for a longing that) I not partnered (deities) by my Lord an *abadan*⁶⁵ (lone/ any-one).

وَأُحِيطَ بِثَمَرِهِ فَأَصْبَحَ يُقَلِّبُ
كَفَّيْهِ عَلَىٰ مَا أَنفَقَ فِيهَا وَهِيَ
خَاوِيَةٌ عَلَىٰ عُرُوشِهَا وَيَقُولُ
يَلَيْتَنِي لَمْ أَشْرِكْ بِرَبِّي أَحَدًا ﴿٤٣﴾

43. And not was^w for him a *fe'aton*^w (band/ party/ group)^w succoring him of lesser than/without Allah and not [he][was] *muntasseran*⁶⁶ (he who succors and assists himself).

وَلَمْ تَكُنْ لَهُ فِئَةٌ يَنْصُرُونَهُ مِن
دُونِ اللَّهِ وَمَا كَانَ مُنتَصِرًا ﴿٤٤﴾

44. Far-there⁶⁷, the guardianship^w (*is*) for Allah, The Right, He (*is*) *khayron* (superior/worthier) a reward and *khayron aqban* (consequence/ effect).

هَٰذَاكَ الْوَلَايَةُ لِلَّهِ الْحَقِّ هُوَ خَيْرٌ
ثَوَابًا وَخَيْرٌ عُقْبًا ﴿٤٥﴾

45. And let-strike [you^s] for them a parable/example (of) the life^w of the world^w like water We descended it^x from the sky^w then mixed by it^x the Earth's^w sprouts^w then became *hasheeman* (dry-broken stubbles), scatter it^x the winds^w; and [was] Allah over everything *Mug'tadder* (Overcomeer/ Prevailer).

وَأَضْرَبَ لَهُم مَّثَلًا الْحَيٰوةِ الدُّنْيَا
كَمَاءٍ أَنزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ
بِهِ نَبَاتُ الْأَرْضِ فَأَصْبَحَ
هَشِيمًا تَذْرُوهُ الرِّيحُ وَكَانَ اللَّهُ
عَلَىٰ كُلِّ شَيْءٍ مُّقْتَدِرًا ﴿٤٦﴾

46. The possession and the sons, (are) an adornment^w (of) the life^w of the world^w; and the *ba'qeyato*^{w68} (ever endurers)^w the righteous-works^w (are) *khayron* (choicer/-superior/ worthier) *enda* (by munificence of/ by Rule of) your^t Lord a reward and a *khayron* a hope.

الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيٰوةِ
الدُّنْيَا وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ
عِندَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا ﴿٤٧﴾

47. And day We (cause) the mountains (to) tread and [you^s] see the Earth^w prominent⁶⁹, while [We] thronged them; so not left [We] of them an *abadan*⁷⁰ (lone/ any-one).

وَيَوْمَ نُسِرُّ الْجِبَالَ وَتَرَى الْأَرْضَ
بَارِزَةً وَحَشَرْنَاهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ
أَحَدًا ﴿٤٨﴾

⁶⁰ The word “*husbanan*”= “حسباناً” means: by way of reckoning settling account or retaliating by: thunderbolts, fragmented stones, scourge! For other meanings of “حسبان” see the *Lexicon* attached to this Translation!

⁶¹ That is it drained deeply into the ground!

⁶² The word “أصبح” carries the dual meanings of: (1) became or (2) dawned!

⁶³ The Arabic tongue expression: “turning both palms of his hands” means openly expresses sorrow/ regret/ grieving!

⁶⁴ The word “خاوية” by definition means empty and in ruin! See *اللسان* and *الهادي*!

⁶⁵ See the *Lexicon* attached to this Translation regarding “أحد”!

⁶⁶ The word “*muntaseran*” is singular, masculine, subjective noun meaning: one that assists and succors himself!

⁶⁷ In Arabic the demonstrative noun: “هنا” “هناك” and “هنا لك” are used respectively for “here” (near), “there” (middle) and “far there (for the furthest)!” For the “بعيد”= “far,” i.e. neither the immediate and nor the middle but the far! In English there are only two aspects of demonstrative nouns: here and there!

⁶⁸ The “*baqeyat*”= “الباقيات”= plural feminine subjective noun, those that are ever endurers-ever-good she-ones), such as good deeds: e.g. prayers, fasting, Hajj, charities, mentioning of Allah and His various all around most beautiful attributive names and His various favors, etc.!

⁶⁹ The commentators of The Qur'an say that the meaning of “بارزة”= “prominent” means: (1) without mountains, structures, trees, or shrubs, or (2) all those buried inside it are brought out of it!

⁷⁰ See the *Lexicon* attached to this Translation regarding “أحد”!

48. And (*had been*) exhibited they^z [on]⁷¹ your^t Lord (*in*) rows; *laqad* (*verily, already and affirmatively*) you^c came (*to*) Us like what We created you^b first^x [once^w] (*time^w*); rather you^c claimed that [We] never make for you^b an appointment.

وَعَرَضُوا عَلَىٰ رَبِّكَ صَفًّا لَّقَدْ جِئْتُمُونَا كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ بَلْ زَعَمْتُمْ أَلَّنْ نَجْعَلَ لَكُمْ مَوْعِدًا ﴿٥٨﴾

49. And (*had been*) put-forth the book^x; so [you^s] see the criminals (*are*) *mushfegeena* (*he-they who are in disquiet*) of what (*is*) in it^x; and they^z say: *ya'waylatana*⁷² (*O, what a pending disgraceful ruinous plight about to betide us*); what (*is*) for this, the book; neither misses [it^x] a small^{w73} and nor a big^w except *ahssa*⁷⁴ [*it^x*] *comprehensively reckoned*) it^w; and found they^z what they^z worked *hadheran* (*present at a predetermined time and place*); and not wrongs⁷⁵ your^t Lord *abadan*⁷⁶ (*lone/ any-one*).

وَوَضِعَ الْكِتَابَ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يَوَيْلَتَنَا مَا لَ هَذَا الْكِتَابِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا وَوَجَدُوا مَا عَمِلُوا حَاضِرًا وَلَا يَظُنُّ رَبُّكَ أَحَدًا ﴿٥٩﴾

50. And *edh* (*when/since*) said We for the angels: let-kowtow you^z for Adam; so they^z kowtowed except Iblees [was] of the Jinn, so *fasaqa*⁷⁷ (*he had rebelled vis-à-vis Allah's command*) a'n (*regarding*) his Lord's command; do then *tattakbetho*⁷⁸ (*you^z take and make*) him and his progenies *aw'leyaa*⁷⁹ (*guardians/allies*) of lesser than/without Me; while they (*are*) for you^b [foe]⁸⁰; wretched (*is*) for the *dha'lemeena*⁸¹ (*injustice-doers*) a alternative.

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ أَفَتَتَّخِذُونَهُ وَذُرِّيَّتَهُ أَوْلِيَاءَ مِنْ دُونِي وَهُمْ لَكُمْ عَدُوٌّ بِئْسَ لِلظَّالِمِينَ بَدَلًا ﴿٦٠﴾

51. Not *ash'badtohum* (*I cited them to witness*) the Heavens^w and the Earth's^w creation; and nor their selves^w creation; and not I was *muttakbetha* (*a taker and a maker*) (*of*) the misleaders a support.

﴿ مَا أَشْهَدُهُمْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَلَا خَلَقَ أَنْفُسِهِمْ وَمَا كُنْتُمْ تُخَذِّلُهُم بِالْعِزَّةِ ﴾

52. And day [He] says: let-summon/call you^z My partners (*deities*), whom^t claimed you^c; then they^z summoned/called them; then not *yesta'jebo*⁸²

وَيَوْمَ يَقُولُ نَادُوا شُرَكَائِيَ الَّذِينَ زَعَمْتُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا

⁷¹ It is important to note here that “على” = “on,” is *adverb of time/place, i.e. circumstantial, state or condition*! See **المعني**!

⁷² The word “*ya-waylatana*” = “*ياويلتنا*” is made up of three parts: a) “*ya*” = “*يا*” is a *vocative article*, indicating the person or thing being addressed. b) “*waylata*” = “*ويلتنا*” is *singular feminine* for a *pending disgraceful ruinous plight about to betide them*. c) “*na*” = “*نا*” the *suffix article* for masculine plural pronoun, for “*us*!” So such people who are subject of this “*waylata*” = “*ويلتنا*” are crying for an *impending ruinous disgraceful plight about to engulf them and feel completely helpless towards it*!

⁷³ The words “*صغيرة*” and “*كبيرة*” translated as “*small*” and “*big*” respectively in order to reflect the fact that the *twain* references are *stated in the feminine formats*! Therefore, the *need to reflect the Qur'anic text as is*! Additionally, it is interesting to note: (1) that as a general principle in the Arabic language the *masculine construct* is a rank *higher* than a *feminine construct*. Since the reference here is *smallness* of the sin, so *feminizing* its construct surely *slights it even further*, even that of an “*atom's*” worth! (2) Also as a general principle in the Arabic language, the *more letters* in a word the *more meaning* it carries! So since “*صغيرة*” has an additional “*هـ*” that means *more meaning* to it. And since we are dealing with *smallness* the “*هـ*” makes it *more picayune* and trivial! The same principles apply to the “*big*” with additional fact of *assonance (homogeneity)* in the construct!

⁷⁴ The word “*أحصى*” is *comprehensively reckoned, i.e. accounted for from all aspects*, not the simple *enumeration*! See **البصائر**!

⁷⁵ The word “*wrongs*” has *myriads of meanings*, among them: *curtains or diminishes*, as in this *Ayah*!

⁷⁶ See the *Lexicon* attached to this *Translation* regarding “*أحد*”!

⁷⁷ See the *Lexicon* attached to this *Translation* for the word, *faseqoon* = “*الفاسقون*” for an elaboration!

⁷⁸ The word “*اتخذ*” from “*الإنخاذ*” which is “*إفتعال*” for “*الإنخاذ*” as stated in *لسان العرب*; therefore, “*اتخذ*” is *always taking and presuming some-thing about what was taken*! Thus, it is *not just the mere taking*!

⁷⁹ The word “*أولياء*” could also mean, among them: *protector, friend*!

⁸⁰ The word “*عدو*” in *Arabic* is used for: (1) *singular* and (2) *plural* as well, (3) “*multitudinous foe*,” see **اللسان** and **الهادي**!

⁸¹ The “*ظالمين*” = “*the injustice-doers*,” as “*الظلم*” = “*injustice*!” See the *Lexicon* attached to this *Translation*!

⁸² The word “*يستجيبوا*” is rooted in “*استجاب*,” meaning: *favorably/compliantly answered, not just answered*! See **الهادي**!

(compliantly-answer they ^z) for them; and We made between them <i>man'began</i> ⁸³ (a doom's valley).	هَمْ وَجَعَلْنَا بَيْنَهُمْ مَوْبِقًا ﴿٥٣﴾
53. And saw the criminals The Fire ^w so they ^z presumed that they (are) <i>muwa'qeeoba</i> (they that are its ^w mutual strong affiliates/ associates) and not found they ^z a'n (off) it ^w <i>mass'refan</i> ⁸⁴ (escape-place).	وَرَأَى الْمَجْرُمُونَ النَّارَ فَظَنُّوا أَنَّهُمْ مُوَاقِعُوهَا وَلَمْ يَجِدُوا عَنْهَا مَصْرِفًا ﴿٥٤﴾
54. And <i>laqad</i> (verily, already and affirmatively) variegated We in this Qur'an for the mankind of every a parable/example; and [was] the mankind more a thing (engager-in) contention.	وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْآنِ لِلنَّاسِ مِنْ كُلِّ مَثَلٍ وَكَانَ الْإِنْسَانُ أَكْثَرَ شَيْءٍ جَدَلًا ﴿٥٥﴾
55. And what prevented the mankind to believe they ^z <i>edh</i> (when/since) came (to) them the aright-guidance and <i>yastaghfero</i> ⁸⁵ (they ^z seek forgiveness) (from) their Lord except that comes (to) them dispensation ^w (of) the [firsts] or <i>ya'atee</i> ^x (betides/eventuates over) ^x them the torment <i>qubolan</i> (overtly/visibly).	وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَى وَيَسْتَغْفِرُوا رَبَّهُمْ إِلَّا أَنْ تَأْتِيَهُمْ سُنَّةُ الْأَوَّلِينَ أَوْ يَأْتِيَهُمُ الْعَذَابُ قُبُلًا ﴿٥٦﴾
56. And not [We] send the <i>mursaleena</i> (sent-messengers) except <i>mubashshereena</i> ⁸⁶ (iterative tellers of pleasant tiding) and <i>munthereena</i> (iterative warners); and dispute they ^z who ^r disbelieved they ^z by the falsehood ^x to refute they ^z by it ^x the right ^x ; and <i>ittakbatho</i> ⁸⁷ (they ^z took and made) My <i>Aya'te</i> ^w (Qur'anic statements) and what they ^z (had been) warned jestingly.	وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ وَتُجَادِلُ الَّذِينَ كَفَرُوا بِالْبَاطِلِ لِيُدْحِضُوا بِهِ الْحَقَّ وَاتَّخَذُوا آيَاتِي وَمَا أُنذِرُوا هُزُوًا ﴿٥٧﴾
57. And who ^a (is) wronger ⁸⁸ than who ^p [be] (had been) reminded by his Lord's <i>Aya'te</i> ^w (Qur'anic statements) then [be] shunned a'n (off) it ^w and [be] forgot ⁸⁹ (ceased paying attention to) what put-forth ^w his both hands ^w ; verily We made over their hearts covert ^w so that not ⁹⁰ understand it ^x they ^z ; and in their ears <i>wagran</i> (bearing-heaviness); and <i>en</i> (if) [you ^s] invite them to the aright-guidance then never <i>yahtadoo</i> (they ^z find and accept the aright-guidance) then, ever.	وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ فَأَعْرَضَ عَنْهَا وَنَسِيَ مَا قَدَّمَتْ يَدَاهُ إِنَّا جَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا وَإِنْ تَدْعُهُمْ إِلَى الْهُدَى فَلَنْ يَهْتَدُوا إِذًا أَبَدًا ﴿٥٨﴾
58. And your ^r Lord (is) The <i>Ghafooro</i> (iterative Forgiver) The mercy ^w possessor, had/if ⁹¹ you ^{aak} <i>betho</i> ⁹² ([He]	وَرَبُّكَ الْغَفُورُ ذُو الرَّحْمَةِ لَوْ

⁸³ Qur'an commentators have various commentaries regarding this "doom's valley!" Some say it is a valley of pus and blood in Hell, some say it is a separator barrier between the believer and the unbelievers, some say it is just ruinous and a fateful doom! See القرطبي!

⁸⁴ No escape, as it is surrounding them from all directions!

⁸⁵ The word "يَسْتَغْفِرُوا" = "يُطَلِّبُوا الْغُفْرَانَ" = "they^z seek forgiveness!" In English there is no seemly way to say: "يَسْتَغْفِرُوا" per se! So I settled for saying: "they^z seek forgiveness!"

⁸⁶ The word "mubashshereen" is masculine, plural, subjective noun, meaning teller of pleasant tiding, with no English equivalent!

⁸⁷ The word "اتَّخَذَ" from "الِاتِّخَاذُ" which is "اِفْتِعَالُ" for "الِاتِّخَاذُ", as stated in لسان العرب; therefore "اتَّخَذَ" is always taking and presuming some-thing about what was taken! Thus, it is not just the mere taking!

⁸⁸ See the Lexicon attached to this Translation for "ظالم" = "ظالم" = "injustice-doer" and "أظلم" = "wronger!"

⁸⁹ The word "نسي" has dual meanings: (1) "forgot" or (2) dismissed or dispelled, in the sense of cast off or ceased to pay attention to! The second meaning especially applies where Allah says: "We forgot you," (S32:14), as Allah does not forget, but He chooses to cease paying attention to some thing! See اللسان!

⁹⁰ The particle "أَنْ" meaning "لَنْ" as mentioned by Qur'an commentators, such as الطبري, ابن كثير, and الألويسي!

⁹¹ The particle "لَوْ" since it is a future-connected verb, probable to occur and not sure it's a present occurrence, such a "لَوْ" amounts to "if" or "when!" See هاشم! ابن هشام!

⁹² The word "يُؤَاخِذُ" in "يُؤَاخِذُ هُمْ" means retributively-punishes, certainly not "blames," as what some might presume! See اللسان! In the Ayah: "had Allah retributively-punished the people by their injustice, [He] (would

retributively-punishes) them by what they ^z earned surely hastens [*He*] for them the torment; rather for them (*is*) an appointment, never find they ^z of lesser than/without it^x *man'elan* (*protective-refuge*).

يُؤَاخِذُهُمْ بِمَا كَسَبُوا لَعَجَلْ
لَهُمُ الْعَذَابُ بَلْ لَهُم مَّوْعِدٌ لَّنْ
تَجِدُوا مِنْ دُونِهِ مَوْيلًا ﴿٢٨﴾

have) not left over it (*the Earth*) of a she-moving-creature” (16:61) is a positive proof of this fact, i.e. that “آخِذٌ” is *retributively-punished*.

59. And <i>telka</i> ^w (<i>she-that-afar-it</i> ^w / <i>those</i> ^w) (<i>are</i>) the villages ^w We perished ⁹³ them <i>lamma</i> (<i>when/whence</i>) <i>dbalamo</i> ⁹⁴ (<i>they</i> ^x <i>wronged</i>); and We made for their perishing an appointment.	وَتِلْكَ الْقُرَىٰ أَهْلَكْتَهُم لَمَّا ظَلَمُوا وَجَعَلْنَا لِمَهْلِكِهِم مَّوْعِدًا ﴿٥٩﴾
60. And <i>edh</i> (<i>when/whence</i>) said <i>Mosa</i> (<i>Moses</i>) for his <i>lad</i> ⁹⁵ : [I] cease not (<i>journeying</i>) until [I] attain/reach the two seas' junction or [I] proceed epochally ⁹⁶ .	وَإِذْ قَالَ مُوسَىٰ لِفَتْنِهِ لَا أُبْرَحُ حَتَّىٰ أَتِلْغَ مَجْمَعَ الْبَحْرَيْنِ أَوْ أَمْضِيَ حَقْبًا ﴿٦٠﴾
61. So when both attained/reached a junction between them both, both forgot fish ^x (<i>of</i>) them both; so <i>ittakbathath</i> ⁹⁷ ([<i>it</i> ^x] <i>took and made</i>) its ^x path in the sea <i>saraban</i> (<i>down-slope-escape</i>).	فَلَمَّا بَلَغَا مَجْمَعَ بَيْنَهُمَا نَسِيَا حُوتَهُمَا فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ سَرَبًا ﴿٦١﴾
62. Then <i>lamma</i> (<i>when/whence</i>) both passed ⁹⁸ , [<i>he</i>] said to his <i>lad</i> ⁹⁹ : <i>aa'teyna</i> ^x (<i>let-[you</i> ^s] <i>bring forward to us</i>) ^x our lunch, <i>laqad</i> (<i>verily, already and affirmatively</i>) we found from our travel this a fatigue.	فَلَمَّا جَاوَزَا قَالَ لِفَتْنِهِ ءَاتِنَا غَدَاءَنَا لَقَدْ لَقِينَا مِنْ سَفَرِنَا هَذَا نَصَبًا ﴿٦٢﴾
63. Said [<i>he</i>]: have you ^h seen <i>edh</i> (<i>when/since</i>) we lodged-/retreated to the rock ^w then verily I forgot the fish ^x ; and not (<i>caused</i>) me (<i>to</i>) forget it ^x except the Satan that I remember it ^x ; and <i>ittakbathath</i> ¹⁰⁰ ([<i>it</i> ^x] <i>took and made</i>) its ^x path into the sea amazingly.	قَالَ أَرَأَيْتَ إِذْ أَوَيْنَا إِلَى الصَّخْرَةِ فَلَنِي نَسِيتُ الْحُوتَ وَمَا أَنسَيْنِيهِ إِلَّا الشَّيْطَانُ أَنْ أَذْكُرَهُ وَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ عَجَبًا ﴿٦٣﴾
64. Said [<i>he</i>]: <i>tha'leka</i> (<i>he-that-afar-it/that</i>) (<i>is</i>) what we were <i>nabghhey</i> (<i>earnestly-questing</i>); so <i>ertadda</i> (<i>both forthwith-turned</i>) over their both footprints trace.	قَالَ ذَلِكَ مَا كُنَّا نَبْغُ فَازْتَدَا عَلَىٰ ءِثَارِهِمَا قَصَصًا ﴿٦٤﴾
65. Then both found an <i>abdan</i> ¹⁰¹ (<i>submitter/ worshipper/ slave</i>) of Our <i>eba'de</i> (<i>worshippers/submitters/slaves</i>), <i>aa'taynabo</i> (<i>We accorded him</i>) a mercy ^w from <i>enda</i> (<i>by munificence of/ by Rule of</i>) Us; and We taught him from <i>ladonna</i> ¹⁰² (<i>directly and possessively from Us</i>) knowledge.	فَوَجَدَا عَبْدًا مِنْ عِبَادِنَا ءَاتَيْنَاهُ رَحْمَةً مِنْ عِنْدِنَا وَعَلَّمْنَاهُ مِنْ لَدُنَّا عِلْمًا ﴿٦٥﴾
66. Said for him <i>Mosa</i> (<i>Moses</i>): can <i>attabe'o</i> ([I] <i>closely-follow</i>) you ^g proviso that teach me [<i>you</i> ^s] of what (<i>had been</i>) taught you ^h a <i>rushda</i> (<i>maturity-discernment and adherence to what is right</i>).	قَالَ لَهُ مُوسَىٰ هَلْ أَتَّبِعُكَ عَلَىٰ أَنْ تَعْلَمَنَ مِمَّا عَلَّمْتُ رُشْدًا ﴿٦٦﴾
67. Said [<i>he</i>]: verily you ^g never can (<i>have</i>) with me a (<i>sufficient</i>) patience.	قَالَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا ﴿٦٧﴾
68. And how (<i>can</i>) <i>tassbero</i> ([<i>you</i> ^s] <i>hold on patiently</i>) on what not [<i>you</i> ^s] encompassed by it ^x a proficient-knowledge ¹⁰³ .	وَكَيْفَ تَصْبِرُ عَلَىٰ مَا لَمْ تُحِطْ بِهِ خُبْرًا ﴿٦٨﴾

⁹³ The text of this great *Ayah* says: “أَهْلَكْنَاهُمْ” = “We (*caused to*) perish them,” in reference to the *people* of the villages, and not “أَهْلَكْنَاهَا” = “We (*caused to*) perish it,” so the pronoun would refer to the *villages*! Albeit at times the two are interchangeable, but here the reference is to the exact correspondence to the text!

⁹⁴ See the *Lexicon* attached to this Translation for “ظالم” = “فاعل الظلم” = “injustice-doer” and “ظلم” = “wronged”

⁹⁵ The word “فتى” has three distinct meanings: (1) *lad/chap/fellow*, i.e. a *man of any age*, (2) a *young man* taken as a *servant* or a *supporter*, (3) *man of: manliness, helpfulness, pridefulness*!

⁹⁶ See the *Lexicon* attached to this Translation for an elaboration the word “أحقابا/حقبا”

⁹⁷ The word “اتخذ” from “الإتخاذ” which is “إفتعال” for “الاتخاذ”, as stated in *لسان العرب*; therefore, “اتخذ” is *always* taking and *presuming something* about what was taken! Thus, it is *not* just the mere *taking*!

⁹⁸ That is passed the sea's junction!

⁹⁹ See footnote 92 above regarding *lad*!

¹⁰⁰ The word “الحوت” = “the fish” is a *masculine* gender in Arabic hence its references must be *masculine*, it^x!

¹⁰¹ The word “abdan” = “slave,” the denotation of this word is *vastly paradoxical* with respect to *Allah vis-à-vis the humans*! See the *Lexicon* attached to this Translation for an elaboration!

¹⁰² The word “لدن” is *closer* than “عند” as you can say: “عندي مال و المال ليس بقبضتك الآن,” thus, “لدن” which *closer* spatially and more specific! So, “directly and possessively from” (Us) seems to indicate such *closeness*! See *اللسان*!

¹⁰³ The word “خبرا” is “مفعول مطلق” = “absolute object,” so the qualifying “proficient” is prefixed! See *الراغب*!

69. Said [he]: shall find me [you ^s], <i>en (if)</i> Allah willed, <i>ssa'beran (holding-on patiently)</i> and not [I] disobey for you ^g a command.	قَالَ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ صَابِرًا وَلَا أَعْصِي لَكَ أَمْرًا ﴿٦٩﴾
70. Said [he]: so <i>en (if)</i> <i>ettaba'ata'ney (you^h closely-followed me)</i> , so let-not [you ^s] ask me <i>a'n (regarding)</i> a thing ^x until [I] discourse for you ^g of it ^x a mention.	قَالَ فَإِنْ اتَّبَعْتَنِي فَلَا تَسْأَلْنِي عَنْ شَيْءٍ حَتَّى أُحْدِثَ لَكَ مِنْهُ ذِكْرًا ﴿٧٠﴾
71. So both launched-off until <i>edha (when/if)</i> both embarked[in] the ship ^w <i>kharaga¹⁰⁴ (he: deeply perforated it/ broke a sizable opening in its bottom)</i> it ^w ; said [he]: have you ^h <i>kharaga</i> it ^w to you ^h drown its ^w folks; <i>laqad (verily, already and affirmatively)</i> you ^h came (<i>committed</i>) a thing <i>emra (very great objectionable vice)</i> .	فَانْطَلَقَا حَتَّى إِذَا رَكِبَا فِي السَّفِينَةِ خَرَقَهَا قَالَ أَخَرَقْتَهَا لِتُغْرِقَ أَهْلَهَا لَقَدْ جِئْتَ شَيْئًا إِمْرًا ﴿٧١﴾
72. Said [he]: have not said [I] verily you ^g never can [you ^s] (<i>have</i>) with me a (<i>sufficient</i>) patience.	قَالَ أَلَمْ أَقُلْ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا ﴿٧٢﴾
73. Said [he]: let-not to <i>aak'bethney¹⁰⁵ ([you^s] retributively-punishes me)</i> by what I forgot, and let-not [you ^s] over-burden me of my matter <i>osran (difficulty/ hardship)</i> .	قَالَ لَا تَوَاضِعْنِي بِمَا نَسِيتُ وَلَا تُزْهِقْنِي مِنْ أَمْرِي عُسْرًا ﴿٧٣﴾
74. So both launched-off until <i>edha (when/if)</i> both <i>legeya (met)</i> a <i>gholaman¹⁰⁶ (boy)</i> then [he] killed him; said [he]: have you ^h killed a self ^w <i>zakeyyatan^w (pure and suiting-/befitting)</i> ^w by other than a self ^{w107} ; <i>laqad (verily, already and affirmatively)</i> came (<i>committed</i>) you ^h a thing <i>nukra¹⁰⁸ (an enormous vice)</i> .	فَانْطَلَقَا حَتَّى إِذَا لَقِيََا غُلَامًا فَقَتَلَهُ قَالَ أَقْتَلْتَنِي نَفْسًا زَكِيَّةً بِغَيْرِ نَفْسٍ لَقَدْ جِئْتَ شَيْئًا نُكْرًا ﴿٧٤﴾
75. Said [he]: have not said [I] for you ^g verily you ^g never can (<i>have</i>) with me a (<i>sufficient</i>) patience.	﴿٧٥﴾ قَالَ أَلَمْ أَقُلْ لَكَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا ﴿٧٥﴾
76. Said [he]: <i>en (if)</i> I asked you ^g <i>a'n (regarding)</i> a thing after it ^w (<i>i.e. this incidence</i>) then let-not [you ^s] accompany me, <i>qad (already and affirmatively)</i> you ^h attained from <i>ladonney¹⁰⁹ (directly and possessively from me)</i> <i>utbran¹¹⁰ (firm-excuse)</i> .	قَالَ إِنْ سَأَلْتُكَ عَنْ شَيْءٍ بَعْدَهَا فَلَا تُصَحِّبْنِي قَدْ بَلَغْتَ مِنْ لَدُنِّي عُذْرًا ﴿٧٦﴾
77. So both launched-off until <i>edha (when/if)</i> both <i>ata (approached)</i> a village's ^w folks; (<i>and</i>) <i>istatt'ama (both sought to be fed from)</i> its ^w folks; then <i>aban¹¹¹ (they categorically-refused)</i> to guest them both; then both found in it ^w a wall ^x wanting (<i>about</i>) to break and [he] stood ¹¹² it ^x ; said [he]: had willed you ^h surely <i>ittakhathta¹¹³ (you^h took and made)</i> over it ^x remuneration.	فَانْطَلَقَا حَتَّى إِذَا أَتَيَا أَهْلَ قَرْيَةٍ اسْتَطْعَمَا أَهْلَهَا فَأَبَوْا أَنْ يُضَيِّفُوهُمَا فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقَضَ فَأَقَامَهُ قَالَ لَوْ شِئْتَ لَتَّخَذْتَ عَلَيْهِ أَجْرًا ﴿٧٧﴾

¹⁰⁴ The word “خرق” in “خرقتها” means *deeply perforated* it by making *deep* and *large* hole in its bottom or *broke it to corrupt it or spoil it*! See البصائر and الهادي! I can not find a *suitable* word in English for “خرق,” among words such as: bore, perforated, pierced, and all such synonyms!

¹⁰⁵ See footnote 3185 above regarding إيواخذ!

¹⁰⁶ The word “gholam” means (1) a male boy, (2) a young mustached boy, (3) a hireling, (4) a servant/ slave.

¹⁰⁷ That is apparently *innocent* self for not a self *having been killed*!

¹⁰⁸ The word “nukra” = “نكرا” means: (1) *enormous* or *extraordinary* vice, (2) *keenly enormous and beyond imagination*!

¹⁰⁹ The word “لدن” is *closer* than “عند” as you can say: “عندي مال و المال ليس بقبضتك الآن” thus, “لدن” which *closer* spatially and more specific! So, “directly and possessively from” (me) seems to indicate such *closeness*! See اللسان!

¹¹⁰ The word “عذرا” is the *infinitive noun* of “عذر”! Thus, to *intensify* “عذرا,” so, “firm” is prefixed!

¹¹¹ The word *abo* = “أبوا” means *categorically (absolutely, without exception)* refused, i.e. *not* just simply refused!

¹¹² He “stood” it in the *transitive* sense, i.e. to set upright, caused to stand!

¹¹³ The word “تخذ” from “التخاذ” which is “إفتعال” for “التخاذ,” as stated in لسان العرب; therefore, “تخذ” is always *taking and making some thing* of what was taken! Thus, it is *not* just the mere *taking*!

78. Said[he]:this (is) a parting between me and [between] you ^g ; [I] shall <i>ona'bbe'o</i> (inform by piece-of-significant-and-availing-news to) you ^g by <i>ta'awee'le</i> (ultimate: construing-/explanation) (of) what you ^h could not (have) on it ^x a (sufficient) patience.	قَالَ هَذَا فِرَاقٌ بَيْنِي وَبَيْنَكَ سَأُنَبِّئُكَ بِتَأْوِيلِ مَا لَمْ تَسْتَطِعْ عَلَيْهِ صَبْرًا ﴿٧٨﴾
79. As-to the ship ^w so it ^w was for poor ¹¹⁴ , they ^z work in the sea; so I wanted to defect it ^w ; and [was] beyond ¹¹⁵ them a king,[he]takes every ship ^w forcefully.	أَمَّا السَّفِينَةُ فَكَانَتْ لِمَسْكِينٍ يَعْمَلُونَ فِي الْبَحْرِ فَأَرْدَتْ أَنْ أُعْيِيَهَا وَكَانَ وَرَاءَهُمْ مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا ﴿٧٩﴾
80. And as-to the <i>gholamo</i> ¹¹⁶ (boy), so were his [both fathers] ¹¹⁷ [both] believers; so <i>khasheyina</i> ¹¹⁸ (reverently-feared me) that [he] overburdens them both (by) excessiveness and disbelief.	وَأَمَّا الْغُلَامُ فَكَانَ أَبَوَاهُ مُؤْمِنَيْنِ فَخَشِينَا أَنْ يُرْهِقَهُمَا طُغْيَانًا وَكُفْرًا ﴿٨٠﴾
81. So We wanted to interchange them both, Lord (of) [them both] <i>khayran</i> (choicer/superior/worthier) than him a <i>zakatan</i> (purity and waxing) and a nearer a <i>ruhman</i> (mercy/kin-mercy or sensing the kindred duty).	فَأَرَدْنَا أَنْ يُبَدِّلَهُمَا رَحْمَةً خَيْرًا مِنْهُ زَكَاةً وَأَقْرَبَ رَحْمًا ﴿٨١﴾
82. And as-to the wall ^x so (it ^x) [was] for <i>gholamainey</i> ¹¹⁹ (two boys) orphans in the city ^w ; and [was] under it ^x a treasure for them both; and their both [father] ¹²⁰ (are) righteous; so your ^t Lord wanted that both reach their both <i>ashudd</i> ¹²¹ (primes/full mental and physical strengths) and <i>yastakh'reja</i> (both affirmably extract/pluck) treasure (of) them both; a mercy ^w from your ^t Lord; and not I did it ^x a ⁿ ¹²² (vicarious/because of) my command; <i>tha'leka</i> (he-that-afar-it/that) (is the <i>ta'awee'le</i> (ultimate: construing/explanation) (of) what couldn't ¹²³ [you] (have) over it ^x a (sufficient) patience.	وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ وَكَانَ تَحْتَهُ كَنْزٌ لَهُمَا وَكَانَ أَبُوهُمَا صَالِحًا فَأَرَادَ رَبُّكَ أَنْ يَبْلُغَا أَشُدَّهُمَا وَيَسْتَخْرِجَا كَنْزَهُمَا رَحْمَةً مِنْ رَبِّكَ وَمَا فَعَلْتُهُ عَنْ أَمْرِي ذَلِكَ تَأْوِيلُ مَا لَمْ تَسْطِعْ عَلَيْهِ صَبْرًا ﴿٨٢﴾

¹¹⁴ For the words “مساكين” versus “فقراء”, see the *Lexicon* attached to this Translation for the distinction! Also the word “poor” is a *singular* as well as *plural*! See Merriam-Webster Unabridged Dictionary!

¹¹⁵ The word “وراء” in “وراءهم” means:

(1) “القدام أو بعد الخلف للأمر العظيم الذي لا يقدر عليه، مثلاً: ويدرون وراءهم الآخرة.”

(2) “بعد الخلف، فخلف الشيء هو مؤخرته: مثلاً وراء الأكمة.”

(3) ولد الولد. So, here (1) or (2) could apply!

¹²⁰⁹ The word “gholam” means (1) a male boy, (2) a young mustached boy, (3) a hireling, (4) a servant/ slave.

¹¹⁷ The Arabic word “أبواه” or its grammatical inflections, all constitute an Arabic *tongue* expression meaning: father and mother as well as father and grand father, father and uncle (paternal or maternal)! See اللسان! However it must be born in mind that the word “mother” is not necessarily the begetter-mother= “الوالدة”, as the “mother” in Arabic tongue could mean: step-mother, nursing mother, mother who reared some one, or the aunt (paternal or maternal)! The context defines exactly what is meant!

¹¹⁸ The expression “So we reverentially feared” for “إفخشينا” The word “خشية”=reverential fear! This righteous man knew the ultimate fact of the boy as he would be overburdening to his parent with “excessiveness and disbelief,” due to the “direct knowledge” he possessed as given by Allah (S18:65) above! Thus, he was “reverentially fearing” the ultimate fact regarding the boy! Why “reverentially fearing” the ultimate fact? Because a fact is a fact, which must be respected! But the knowledge of such a fact is due to the “direct knowledge” from Allah! And Allah whenever the action is uniquely-Allah, then He meethly uses the magnanimity in its expression, i.e. “wel” In this case, the righteous man, is empowered by the “direct knowledge” from Allah, so this made him to express the “خشية”= “reverential fear” and respect of the ultimate fact in terms of “العظمة”=magnanimity! Hence: إفخشينا

¹¹⁹ Singular for *gholamainey*=“gholam” means (1) a male boy, (2) a young mustached boy, (3) a hireling, (4) a servant/ slave.

¹²⁰ See footnote 114 above regarding the word: “أبواه”

¹²¹ The Arabic word “ashudda”=“أشد” translated as [both of them] “prime, full strength” meaning reached the ideal age of physical and mental strengths!

¹²² See the *Lexicon* attached to this Translation regarding the various meanings of the preposition “عن”

¹²³ The word “تستطع” is more in literal construct than “تسطع”, as “تسطع” lacks a letter (ت)! The general rule is that more literal construct more meaning in the word, and vice versa! The general context indicates that Mosa (Moses) did not have sufficient patience to enable him withstand all what was involved in the great events he

83. And they ^z ask you ^g a'n (regarding) Dhe al-Qurnayn (the twain horns possessor); let-say [you ^s]: [I] shall recite on you ^b of him a thekran (an instructive: mention/ a reminder).	وَسْأَلُونَكَ عَنِ الْقَرْنَيْنِ قُلْ سَأَتْلُوا عَلَيْكُمْ مِنْهُ ذِكْرًا ﴿٨٣﴾
84. Verily We empowered ¹²⁴ for him in the Earth ^w and aa'tayna (We accorded) him of everything a cause (means).	إِنَّا مَكَّنَّا لَهُ فِي الْأَرْضِ وَءَاتَيْنَاهُ مِنْ كُلِّ شَيْءٍ سَبَبًا ﴿٨٤﴾
85. So [he] followed a cause (means).	فَاتَّبَعَ سَبَبًا ﴿٨٥﴾
86. Until edha (when/ if) [he] reached the sun's magh'reba ^{x125} (sun's-set-locus) ^x [he] found it ^w setting in a well ^w hame'-aten ^w (dark-odorous-ooze) ^w ; and [he] found at it ^w a people; We said: O, Dha al-Qurnayn (the twain horns possessor) either [you ^s] torment or that tattakbetha ¹²⁶ ([you ^s] take and make) in them a husnan ¹²⁷ (ultimately meritorious deed).	حَتَّىٰ إِذَا بَلَغَ مَغْرِبَ الشَّمْسِ وَجَدَهَا تَغْرُبُ فِي عَيْنٍ حَمِئَةٍ وَوَجَدَ عَنْهَا قَوْمًا قُلْنَا يَبْنَؤُا الْقَرْنَيْنِ إِمَّا أَنْ تُعَذِّبَ وَإِمَّا أَنْ تَتَّخِذَ فِيهِمْ حُسْنًا ﴿٨٦﴾
87. Said [he]: as-to whom ^p [he] wronged ¹²⁸ then we will torment him afterwards youraddo ¹²⁹ (to be forthwith returned [he]) to his Lord then [He] torments him a torment nukra (enormously keen/ beyond imagination).	قَالَ أَمَّا مَنْ ظَلَمَ فَسَوْفَ نُعَذِّبُهُ نِيرًا يُرَدُّ إِلَىٰ رَبِّهِ فَيُعَذِّبُهُ عَذَابًا نُكْرًا ﴿٨٧﴾
88. And as-to whom ^p [he] believed and [he] worked righteously, then for him (is) a requital the husna ^{w130} (Paradise/excellent consequence/good deeds) ^w and [We] shall say for him of our command an easiness.	وَأَمَّا مَنْ ءَامَنَ وَعَمِلَ صَالِحًا فَلَهُ جَزَاءُ الْحُسْنَىٰ وَسَوْفَ نُقَوِّلُ لَهُ مِنْ أَمْرِنَا يُسْرًا ﴿٨٨﴾
89. Afterwards [he] followed a cause (means).	ثُمَّ أَتْبَعَ سَبَبًا ﴿٨٩﴾
90. Until edha (when/ if) [he] reached matt'le'a ^{x131} (sun's ^w rise-locus) ^x the sun ^w [he] found it ^w rising on a people not made [We] for them of doney (below/ under) it ^w a screen.	حَتَّىٰ إِذَا بَلَغَ مَطْلِعَ الشَّمْسِ وَجَدَهَا تَطْلُعُ عَلَىٰ قَوْمٍ لَمْ نَجْعَلْ لَهُمْ مِنْ دُونِهَا سِتْرًا ﴿٩٠﴾
91. Like tha'leka (he-that-afar-it/ that) and qad (already and affirmatively) We encompassed by what laday ¹³² (directly and possessively from) him absolutely proficiency ¹³³ .	كَذَٰلِكَ وَقَدْ أَحَطْنَا بِمَا لَدَيْهِ خُبْرًا ﴿٩١﴾
92. Afterwards [he] followed a cause (means).	ثُمَّ أَتْبَعَ سَبَبًا ﴿٩٢﴾
93. Until edha (when/ if) [he] attained/reached (a pass) between the two dams [he] found of before/near them both a people almost not understand they ^z a say.	حَتَّىٰ إِذَا بَلَغَ بَيْنَ السَّدَّيْنِ وَجَدَ مِنْ دُونِهِمَا قَوْمًا لَا يَكَادُونَ يَفْقَهُونَ قَوْلًا ﴿٩٣﴾

witnessed with the righteous man! So, “تسطع”= “couldn't,” seem more fitting for such insufficiency on one hand and on the other the righteous man is meethy summarizing to him the events!

¹²⁴ The word “مَكَّنَ” in “مَكَّنَّا” means “found” or “established!” It also means “enabled” or “empowered!” Clearly, the English word “established” does not imply or connote the same as “مَكَّنَ” per se!

¹²⁵ The word “مَغْرِبَ” means the place (locus) of sunset, i.e. not just “sunset” per se!

¹²⁶ The word “تَتَّخِذَ” from “الِاتِّخَاذَ” which is “اِفْتَعَالُ” for “الِاتِّخَاذَ,” as stated in لسان العرب; therefore, “تَتَّخِذَ” is always taking and presuming some-thing about what was taken! Thus, it is not just the mere taking!

¹²⁷ Some linguists suggest that الحسن is for the face while الجمال is for the parts of the body and other things! See الهادي

¹²⁸ See the Lexicon attached to this Translation for “ظالم”= “ظالم”= “injustice-doer” and “أظلم”= “wronger!”

¹²⁹ The word “يُرَدُّ” is rooted in “رَدَ” meaning forthwith returned; example the greeting must be “forthwith returned,” as in: “And when (bad) been greeted you^z by a greeting^w then let-you^z greet by better than it^w or let-you^z forthwith-return it.” (S4: 86)!

¹³⁰ The word “the husna”= “الحسنى” almost always means Paradise from Allah! However, in some cases it means: good deed, righteous work, excellent result!

¹³¹ The word “مَطْلِعَ” means the place (locus) of sunrise, i.e. not just “sunrise” per se!

¹³² The word “لَدُنْ” is closer than “عِنْدَ” as you can say: “عِنْدِي مَالٌ وَ الْمَالُ لَيْسَ بِقَبْضَتِكَ الْآنَ” thus, “لَدُنْ” which closer spatially and more specific! So, “directly and possessively from” (Us) seems to indicate such closeness! See لسان!

¹³³ The word “خَبْرًا” is “مَفْعُولٌ مُطْلَقٌ”= “absolute object,” so the qualifying “absolute” is prefixed! See الراغب

94. Said they ^z : O, <i>Dba al-Qurnayn</i> (the twain horns possessor) verily <i>Yajoojha</i> and <i>Ma'ajooja</i> (Gog and Magog) (are) corruptors in the Earth ^w ; so can[we] make for you ^g a tribute proviso[you ^s]make between us and [between] them a dam.	قَالُوا يَنْذَا الْقَرْنَيْنِ إِنْ يَأْجُوجَ وَمَأْجُوجَ مُفْسِدُونَ فِي الْأَرْضِ فَهَلْ نَجْعَلُ لَكَ خَرْجًا عَلَى أَنْ تَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ سَدًّا ﴿٩٤﴾
95. Said [he]: what empowered ¹³⁴ me in it ^x my Lord (<i>is</i>) <i>khayron</i> (possession/superior/worthier); so let-you ^z assist me by a strength, [I] make between you ^b and [between] them an embankment.	قَالَ مَا مَكَّنِّي فِيهِ رَبِّي خَيْرٌ فَأَعِينُونِي بِقُوَّةٍ أَجْعَلْ بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا ﴿٩٥﴾
96. <i>Aa'toney^x</i> (let-[you ^f] bring forward to me) ^x the iron <i>zobara</i> (hefty-pieces) untiled ^{ha} (when/whereas) [he] leveled between the two bluffs; said [he]: let-blow you ^z ; until <i>edha</i> [he] made it ^x a fire ^w ; said [he]: let-come (bring to) me you ^z <i>afregh</i> ([I] pour) over it ^x a molten copper.	ءَاتُونِي زُبَرَ الْحَدِيدِ حَتَّى إِذَا سَاوَى بَيْنَ الصَّدَفَيْنِ قَالَ انْفُخُوا حَتَّى إِذَا جَعَلَهُ نَارًا قَالَ ءَاتُونِي أُفْرِغْ عَلَيْهِ قِطْرًا ﴿٩٦﴾
97. So they ^z couldn't ¹³⁵ [to] mount it ^x and nor they ^z could for it ^x (make) <i>naqaban¹³⁶</i> (absolute defile/gorge).	فَمَا اسْتَطَعُوا أَنْ يَظْهَرُوهُ وَمَا اسْتَطَعُوا لَهُ نَقْبًا ﴿٩٧﴾
98. Said [he]: this (<i>is</i>) a mercy ^w from my Lord; so <i>edha</i> (when/whereas) my Lord's promise came, [He] made it ^x <i>dakkan</i> (razed-smooth-even); and [was] my Lord's promise a right.	قَالَ هَذَا رَحْمَةٌ مِنْ رَبِّي فَإِذَا جَاءَ وَعْدُ رَبِّي جَعَلَهُ دَكَّاءَ وَكَانَ وَعْدُ رَبِّي حَقًّا ﴿٩٨﴾
99. And We left some (<i>of</i>) them then-day surging in some; and (<i>had been</i>) blown in the Horn; so We gathered them <i>jam'an¹³⁷</i> (absolute gathering).	وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ فِي بَعْضٍ وَنُفِخَ فِي الصُّورِ فَجَمَعْنَاهُمْ جَمْعًا ﴿٩٩﴾
100. And We exhibited Hell ^w then-day for the disbelievers, <i>ardhan¹³⁸</i> (absolute exhibiting).	وَعَرَضْنَا جَهَنَّمَ يَوْمَئِذٍ لِلْكَافِرِينَ عَرْضًا ﴿١٠٠﴾
101. Who ^r were ^w their eyes ^w in a cover <i>a'n</i> (regarding) My <i>thekre</i> (<i>Qur'an/remembrance/Hadeeth</i>) and they ^z were: not can they ^z (<i>have</i>) any hearing ¹³⁹ .	الَّذِينَ كَانَتْ أَعْيُنُهُمْ فِي غِطَاءٍ عَنْ ذِكْرِي وَكَانُوا لَا يَسْتَطِيعُونَ سَمْعًا ﴿١٠١﴾
102. Have then reckoned they ^z who ^r disbelieved they ^z to <i>yattakbetho¹⁴⁰</i> (they ^z take and make) My <i>eba'de</i> (worshippers-/submitters/slaves) of lesser than/without Me <i>aw'leyaa¹⁴¹</i>	أَفَحَسِبَ الَّذِينَ كَفَرُوا أَنْ يَتَّخِذُوا عِبَادِي مِنْ دُونِي أَوْلِيَاءَ إِنَّا أَعْتَدْنَا جَهَنَّمَ

¹³⁴ The word "مَكَّنَ" in "مَكَّنَا" means "found" or "established". It also means "enabled" or "empowered". Clearly, the English word "established" does not imply or connote the same as "مَكَّنَ" *per se*!

¹³⁵ The word "اسْتَطَاعُوا" is lesser in literal construct than "اسْتَطَاعُوا" as it lacks a letter (ت)! Also mounting the "dam" requires lesser effort than boring the embankment! Hence, for the "dam" = "اسْتَطَاعُوا" and for embankment = "اسْتَطَاعُوا".

¹³⁶ The word "نَقْبًا" is "مصدر سماعي" = audible intensive noun, hence "absolute" is prefixed to denote that!

¹³⁷ The word "جَمْعًا" is "مطلق" i.e. in the absolute sense, conveying the message and Allah know best, *how amazing* or an absolute gathering, as it is beyond human imagination in its nature!

¹³⁸ Ibid, only applying to "اعرضنا"

¹³⁹ The word "سَمْعًا" is "مفعول مطلق" amounting to intensive noun, to indicate that "any" is prefixed to "hearing" to denote such intensity!

¹⁴⁰ The word "يَتَّخِذُوا" from "الِاتِّخَاذُ" which is "إِفْتَعَالٌ" for "الِاتِّخَاذُ", as stated in لسان العرب; therefore, "يَتَّخِذُوا" is *always* taking and presuming some-thing about f what was taken! Thus, it is *not* just the mere taking!

¹⁴¹ The word "أَوْلِيَاءَ" could also mean, among them: *protector, friend*.

(guardians/allies); verily We prepared Hell ^w for the disbelievers a <i>noʒolan</i> ¹⁴² (<i>hospitality-residence</i>).	لِّلْكَافِرِينَ نَزْلًا ۖ
103. Let-say [<i>you</i> ^s]: do/can <i>ona'bbeo</i> ([<i>we</i>] <i>inform by piece-of-significant-and-availing-news</i>) you ^b by the <i>akhsareena</i> (<i>losers-most</i>) (<i>of</i>) works.	قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا ۖ
104. Who ^r wasted ¹⁴³ they ^z their endeavor ¹⁴⁴ in the life ^w (<i>of</i>) the word ^w while they reckon ¹⁴⁵ verily they <i>yuhsenona</i> (<i>they^z render: benevolence/ultimately perfect and beautify theirⁿ deeds/says</i>) <i>ssun'an</i> ¹⁴⁶ (<i>careful-craft</i>).	الَّذِينَ ضَلَّ سَعِيَّهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا ۖ
105. Those, who ^r disbelieved they ^z by their Lord's <i>Aya'te</i> ^w (<i>messages/signs</i>) and His <i>lega'a</i> (<i>meeting</i>); so their works ^x miscarried ^w ; so not <i>nogeymo</i> ([<i>We</i>] <i>up</i>) for them The <i>Qeyamatey's</i> ^w (<i>Judgment's</i>) Day ^x a weight.	أُولَٰئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِمْ فَبُطِطَتْ أَعْمَالُهُمْ فَلَا تُقِيمُ لَهُمْ يَوْمَ الْقِيَمَةِ وَزْنًا ۖ
106. <i>Tha'lika</i> (<i>he-that-afar-it/that</i>) their requital (<i>is</i>) Hell ^w by what disbelieved they ^z and <i>ittakhatho</i> ¹⁴⁷ (<i>they^z took and made</i>) My <i>Aya'te</i> ^w (<i>messages/signs/proofs</i>) and messengers a jestingly.	ذَٰلِكَ جَزَاؤُهُمْ جَهَنَّمُ بِمَا كَفَرُوا وَاتَّخَذُوا آيَاتِي وَرُسُلِي هُزُوًا ۖ
107. Verily who ^r believed they ^z and they ^z worked the righteous-works ^w for them were the <i>Ferdow'se</i> ^{w148} gardens ^w (<i>as</i>) <i>nuzolan</i> (<i>hospitality residence</i>).	إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ جَنَّاتُ الْفِرْدَوْسِ نُزُلًا ۖ
108. Immortals they ^z (<i>are</i>) in it ^w not <i>yabghona</i> (<i>earnestly quest they^z</i>) a'n (<i>regarding</i>) it ^w a transfer.	خَالِدِينَ فِيهَا لَا يَبْغُونَ عَنْهَا حِوَلًا ۖ
109. Let-say [<i>you</i> ^s]: had/if the sea were ¹⁴⁹ ink for my Lord's words ^w surely (<i>would have</i>) depleted the sea before that my Lord's words ^w deplete ^w and even if We came by its ^x like (<i>for</i>) a supply.	قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لِّكَلِمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ تَنفَدَ كَلِمَاتُ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا ۖ
110. Let-say [<i>you</i> ^s]: verily only I am a human like you ^b (<i>being</i>) revealed ¹⁵⁰ to me that only: your ⁿ <i>elabo</i> (<i>deity</i>) (<i>is</i>) <i>Elabo</i> (<i>Deity</i>) One; so whoever [<i>he</i>] [<i>was</i>] <i>yarjo</i> (<i>fearing/hoping for</i>) his Lord's <i>lega'a</i> (<i>meeting</i>), so surely let-work a righteous work [<i>he</i>] and let-not [<i>he</i>] partners (<i>deities</i>) by his Lord's worship an <i>ahadan</i> (<i>a lone/any-one</i>).	قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَىٰ أَنَّمَا إِلَهُكُمُ اللَّهُ وَاحِدٌ ۚ فَمَن كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا ۖ

¹⁴² The word “نَزْلًا” has several meanings: (1) hospitality, (2) hospitality needs and trappings for guests, (3) the guest-resident, (4) residence itself, (5) pension place, (6) lodging place for travelers, (7) the yield of a cultivated land!

¹⁴³ The word “ضَلَّ” has several meanings, among them: wastes, misleads, forgot, inclined, swerved!

¹⁴⁴ The word “سَعَى” has several meanings, depending on the context: (1) “بمعنى عدا دون الشد” i.e. strode = walking with long steps, especially in a hasty or vigorous way; (2) “بمعنى مشى أو مضى” i.e. treaded = walk on, over, or along; (3) “عمل باجتهاد” = endeavored, i.e. he made conscientious or concerted effort toward an end, as in this context; (4) “بمعنى قصد” intentionally treaded! When “سعى” in the sense of “striding” it is made transitive by “إلى” and when it is in the sense of “work” then it is made transitive by “اللام”. See البصائر, and اللسان!

¹⁴⁵ Unfortunately there are many, in fact a great many, people that fall in this category, i.e. they reckon they are doing well!

¹⁴⁶ The word “صنعا”, rooted in “صنع”, which means (1) carefully chose, or (2) carefully crafted or tried to approach perfection in making of (anything) or upbringing of any human or animal! But the word “صنعا” is the infinitive noun of the verb “اصنع”. Thus, it means assurance and certainty of the action/work!

¹⁴⁷ The word “اتخذ” from “الإتحاذ” which is “افتعال” see footnote 137 above

¹⁴⁸ The word “al-Ferdows” means: the highest and most excellent abode in Paradise!

¹⁴⁹ Yes, here “were” not “was,” as linguistically, in the English language, the reference is a subjunctive presupposition, hypothetical, not factual! Refer to the Usage Note of “if”!

¹⁵⁰ The word “وحي” in “يُوحى” denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded)! And “الوحي” is fire or king! See اللسان!

